whose representation is nearly twice that of the next largest, and with this excepted. more than equal to that of all the other American churches together. And, of course, this larger representation is due to its superior strength numerically. Late reports out the members and probationers in this fold at 2,283,154; traveling preachers, 14,792; bishops, 18; annual conferences, 120. In 1791-just a bundred years ago-this church had but 250 traveling preachers and only 63,269 members; and, of course, to estimate fully what the gain has been in this first century, we must add to the present niembership of the church in question that of all the other branches of American Methodism including the large numbers folded within the Methodist Episcopal Church South. The separation of these two great bodies is so recent, and has been so much discussed, that the facts concerning it are well known. The happily is now a dead issue. The formal organization of the M.-E. Church South took place in May 1845. It had, of course, a considerable membership at the start, and yet, how wonderful bas been its growth, and how great the change which time has wrought, when to-day it stretches out its hand of traternity-to be grasped by the equally fraternal hand of the larger body-holding in it statistics which show that it has now 4,862 ministers, with communicants numbering 1,172,288, and that the increase in its membership during the last ecclesiastical year was 38,168.

THE BROTHER IN BLACK. The separate colored churches having representation in this conference number five in all, and send an aggregate delegation of forty-eight; and, besides these, there will be a considerable sprinkling of colored men among the delegates from the Methodist Episcopal Church. Thus "our brother in black" will be quite conspicuous in that distinguished body - making at least a tenth part of it-and if one may judge from what occurred at the other ecumenical conference, he is likely te run his white brother a pretty close tilt in debate, and may even, in some of his oratorical flights, carry everything before him. The largest of the colored churches is the African Methodist Episcopal Church, which has a membership of 501,592. Next to this comes the African M. E. Zion Church, with 425,000 members, and the next in numerical strength is the Colored M. E. Church, with a membership of 119,982. The church last named was formed at Nashville, Tenn., December, 1874, under the direction of the M. E. Church South. It was the outgrowth of a feeling in the Southern church that its colored members would be better off in an organization of their own. The other great branch of American Methodismthe M. E. Church-has not yet felt that way. It has a colored constituency large enough to form a church almost equal to the largest of the colored sects already in existence, but it prefers for the present to keep its African brethren under the administration of its own bishops, and hence it is that, as we have before hinted, there will be a considerable proportion of colored men among the delegates sent by this church to the approaching conference.
In a study of the different branches of
Methodism, and of how they originated, one thing which impresses us very favorably is that the divisions which have occurred have had hardly any reference to doctrinal matters, but have turned almost entirely upon questions of government. In its interpretation of the cardinal truths of Scripture this great system seems to be a unit. Rev. William Arthur, the most prominent figure on the British side in the last ecumenical, and who is chosen to preach the opening sermon at the body about to convene, says, very properly: "This conference cannot be for the discussion of doctrinal differences, for Methodism has no doctrinal differences." The nearest approach to a split on doctrinal grounds was in 1860, when the Free Methedist Church was organized. This organization was effected at Pekin; N. Y., by a number of ministers who had been expelled from the Genesee Conference of the M. E. Church, because they had insisted more strenuously than wisely upon the doctrine of entire sanctification. sides giving special prominence to this tenet, the Free Methodists make a specialty of plain dressing, and they are likewise very pronounced in their opposition to secret societies. Their general superintendent has stated recently that no person who belongs to a secret society, or uses tobacco, or wears jewelry or other fashion-able ornaments is permitted to become a member of this church. The same anthority puts the present strength of the church at twenty-nine conferences, seven hundred preachers and 22,861 members. METHODIST PROTESTANTS.

A very influential body of Methodists is that known as the Methodist Protestant Church. This is another off-shoot from the Methodist Episcopal tree, the dividing cause in this case being a desire to dispense with presiding elders and to introduce laymen into the conferences. Here again, whether wisely or not, there were expulsions from the parent body, and the expelled members in 1830 organized this new body. which, by the way, has had a successful and very honorable career. The Methodist Protestant Church commenced with about eighty ministers and tive thousand members. It now has 2,618 ministers and a membership of 148,416. Another of the numerous branches of American Methodism is the Wesleyan Methodist connection, which was organized at Utica, N. Y., in 1843. The chief issue in this case was slavery, though and were intolerant of bishops and presiding elders. Until slavery was abolished this church enjoyed considerable prosperity, but after the war about one hundred of its ministers and a large number of its members went back to theold fold of the M. Church, and since then the organization has languished. Its communicants at present number twenty thousand and it reports six hundred ministers. Besides these there are in this country three other Methodist churches, one called the Primitive Methodist Church, modeled after the church of that name in Great Britain; one known as the Congregational Methodist Church, whose operations are contined chiefly to a few States in the South, and another which is called the Independent Methodist Church. These bodies are all smail; they make little progress, and their efforts are

confined within a limited area. One church will be represented in this conference which some may think does not belong there-the United Brethren in Christ. This is a vigorous and prosperous organization which originated more than a century ago in Pennsylvania and Maryland, under the labors of Philip W. Otterbein, a German Reformed preacher, stationed at Baltimore. Up to 1890 it was exclasively a German church, but now it is perhaps less German than English. The reason it is classed with the Methodists, and chooses to affiliate with them in this world's conference, is that the doctrines and usages are similar to those of Methodism. Another church, which, for the same eason, took part in the first ecumenical is the Evangelical Association, but this body has asked to be excused from representation in the present conference, the reason assigned being that its own general conference will be in session at the same time. This is a valid reason, though one cannot help feeling that, aside from any other hindering cause, this church, which has been so sadly unfortunate of late, would find reason enough for holding aloof at the present, in the many internal distractions and lawsuits it has on hand. What has given some of the Methodist brethren an awful twinge of disappointment in connection with this great world's conference of representative Methodists, is that it appears probable so far that no woman will be allowed to take part in it. This is not certain absolutely, for the delegations, owing to possible vacancies at the last moment, will not be finally fixed until the body shall have been organized. It is probable, however, and, to some, this disjust when so fierce a fight is being made for their admission to the General Conference of the M. E. Church-is regarded as at once an unfair allotment and a portentons omen. To think, too, that the commission of the church just named should have declined to elect to membership in this body such a distinguished sister as Miss Frances E. Willard, even after she had been nominated for this honor by so distinguished an assembly as the Rock River Annual Conference, which embraces the city of our prospective world's fair. Such, however, is the fact, and there is so much feeling about it in some quarters that we may expect "woman, lovely woman," to be more really in the conference, by this fact of her rigid exclusion. to take her seat on an equal footing with over-dependence upon the eye is the lerds of creation.

H. T. loss of the art of conversation and very late. They insure a lighter dinner if there were no speculation the farmers

CULLED FROM MAGAZINES

of the Current Periodicals.

Interesting Subjects Discussed in Some

Personal Experience with the Bichloride-of-Gold Cure for Drunkenness-Eye Education-Shall We Be Finally Burned Up?

The North American Review gave in its

September issue the views of a number of

physicians on the subject of drunkenness

as a disease and its possible cure. These

views were, in the main, that, while this

affliction might be a physical malady, no scientific process was yet known to the profession whereby it might be cured, and doubt was cast upon the character of the cures said to be effected by the use of bichloride of gold. These opinions are combated in the October number of the Review by John Flavel Mines, LL. D. known to the reading public as "Felix Oldboy." Mr. Mines gives his personal experience at Dr. Keeley's institution at Dwight, Ills., and declares that drunkenness can be cured. Like most of those who have undergone this treatment, he is outspoken and enthusiastic in its praise, and shows a desire that all the world shall know its virtues and all victims of the whisky habit enjoy its benefits. He classes himself as a periodical drinker, and says that for twenty years he had suffered from the curse. In that time he had voluntarily immured himself in "homes" and asylums, hoping to escape his enemy, but to no effect. His will power was as good as another man's, but when the fever for drink seized him it possessed his whole system and swept away all power of resistance. As a last resort, against the advice of friends and physicians, with no faith in the new process and with but a faint hope of help, he submitted himself to Dr. Keeley. At the time his life for two months had been one of entire sobriety, and he was therefore in better physical condition than most of the patients brought there for treatment. He gives an account of the place, the process of administering the mysterious but renovating mixture, and describes its effects upon himself and others in the different stages of the cure. The physical experience varies in different

cases, but to each there comes at last a time when the patient discovers that all weakness and depression have vanished, and that the fetters of old appetites and habits have fallen away from him, and when he steps out of the darkness of the wilderness into the full light of day and knows that once more he has a man's strength to do a man's work among men. My own experience was somewhat rare, because I went to Dwight free from any direct effects of alcohol I experienced no loss of memory or defection of eyesight, but after a week had passed I felt that if I had been anywhere else I would have had a return of the periodical appetite, and might have yielded to it because of my depres-sion. I remember the terror this feeling gave me. As I stood in line I said to Dr. Keeley: "I am glad that I came at this time. I think I have hit one of my periodical attacks, for I feel so blue and wretched that if I were in New York I should yield and drink." "And the boy," inquired the Doctor. looking searchingly at me; "you wouldn't leave him?" [Mr. Mines had brought his young son with him.] "Of course not," I said; "I do not intend to drink, but I thought it right to tell you the symptoms." He bade me wait until the line of patients had gone through their treatment, then took me into his own office, poured out nearly half a tumbler of whisky, with a little water added, and said: "Drink it." "What is tl" I asked. "No matter," was the reply; "drink it." I drank half of it, and said: "Why it's whisky." "Drink it all," said Dr. Keeley "When you need whisky, I would as readily give you that as anything else." I drank, went to din-ner, went walking in the afternoon, and never thought of it again until I went back to the office at the regular hour. Nor did I want any more, nor want to take the two-ounce bottle o whisky which was handed me at noon next day with injunctions to take the dose in abou twenty minutes. That was the end of my drinking, and all that has passed my lips since the 31st day of January. Formerly a drink of whisky would have set my brain on fire, and in an hour's time I would have walked ten miles to get the second one and had it at all hazards. When I saw that it had cea el to make me its victim and slave I could have cried for joy. I knew from that moment that the bichloride of gold had gotten the upper hand, broken the fet-ters of disease and made me whole. Yet I was not entirely out of the woods. When this hour of temporary temptation had gone by I passed through such an experience as is apt to follow a prolonged debauch, and for two weeks could scarcely eat or sleep. Then suddenly, as if I had stepped out of the blackness of an African lungle into the quiet sunshine of Central Park, I broke out of my living tomb and knew that I was cured. The knowledge came to me like a bene-

Among Mr. Mines's associates were lawyers, physicians, editors, judges, merchants, ex-Congressmen and an assorted lot of half a dozen State Senators. He gives the names of a number of well-known men among them, presumably by consent. As to the permanency of the cure he says: No one who has not been similary cursed with the disease of drink can know the joy of the moment in which my cure came to me as a fact. I do not believe. I know, that I am cared, and am satisfied as to its permanency. I did not doubt twenty years ago that I was cured of the chills and fever; I did not doubt, when this last May came around with its blossoms of spring, that my cure was permanent, and that the appetite for drink was eradicated. I do not understand the processes, but I know the fact. Said Mr. George Work, of this city, who was one of my companions at Dwight, "I tell my friends that all I know about it is that I went to Dwight, and there Dr. Keeley cured me;" and as he said this I thought meonsciously of the blind man by the pool of Siloam, and his reply to the doubters who gathered aroun I and tormented him. To all of us who suffered and have been healed it is a resur-

We Use Our Eyes Too Much.

A writer in Popular Science Monthly sees danger of an unsymmetrical development of the mental faculties in the modern dependence upon the eyes in education and in the ordinary course of life. People read now where once they listened. Our ideas are formed from what we see rather than from what we hear. The stream of thought is largely made up of visual images. The significance of what we hear bears no comparison with what we see. Even the spoken word is by many persons turned immediword. So far has our eye-mindedness gone. says the writer, that we use the word "see" not only for purely intellectual perception. but even for the perception of the other senses. We say that we see the fallacy of an argument, or we see that the paper is smooth, or the orange sweet, or even that the piano is out of tune, when we mean that we understand, or feel, or taste, or hear. In Athenian days music and poetry were a part of the life of the people. They were composed upon the tongue, not upon paper, and were apprehended and learned by ear, not from a score or a book. Stories were toid, not written; listened to, not read. Oratory was then one of the great arts. Now it is suffering deterioration. The preacher no longer tells his hearers what he knows, but what he has read. The lack of interest in sermons comes, too, from the lack of power to listen, the audience being too much given to consideration of its own mental images. In the "good oid times" men depended for their knowledge upon what they had either learned for themselves or heard and remembered. Now we depend, to a great extent, upon our libraries and books of reference. We quote the writings now, not the sayings, of great men, and do not come directly under their personal influence. In this respect there has been a great change, even within a century, as books bave multiplied and students are gathered less in the literdependence on written authorities, may be mentioned the popular apotheosis of Webster's and Worcester's dictionaries. The old worship of the Bible seems to have been weakly transferred to the dictionary. In buying one of these books a person congratulates himself if, by paying a trifle more, he gets a supplement with a universal pronouncing biographical dictionary or gazetteer, forgetting that it is better to become acquainted with the works of one great man than to know when five hundred great men were born and how their names were accented; and that it is better to go and visit one range of mountains or where all the cities and mountains are.

unhealthful, unsocial tendency caused by the isolation and absorption of the omnivorous reader. What men know they have acquired, for the most part, through the eye, and such knowledge is not in form to be brought out readily through the mouth. Another evil is the weakness of memory. We read too much to attempt or to wish to retain it, and the retentive capacity is lessened perceptibly, no matter what the mental activity in other directions. In our present enthusiastic devotion to the eye it is not alone the symmetry of the mind that is threatened nor the voice arts alone that will suffer. It may be that we are neglecting that which is in itself one of the richest sources of good. It has not yet been shown that the world of form is more worthy of our cultivation than the world of sound. "There is something as yet unanalyzed about sound,' says Mr. Haweis, "which doubles and intensifies at all points the sense of living: when we hear we are somehow more alive than when we see. Apart from sound, the outward world has a dreamlike and unreal look-we only half believe in it; we miss at each moment what it contains. It presents, indeed, innumerable pictures of still life; but these refuse to yield up half their secrets."

Shall We Finally Be Burned Up? The prediction by an Indianapolis minis ter that the earth will be "purified by fire" within ten years receives a degree of support from an article in Goldthwaite's Geographical Magazine, in which the question, "Shall We Finally Be Burned Up?" is discussed from a scientific stand-point. Our knowledge of the sun that gives light to this globe, the writer says, is derived in part from what we know of other suns in space. These suns are of different classes whose characters seem to merge into each other by gradations, showing a progressive development that comes from transforming forces. The fact that our sun is subject to changes is an argument against the permanency of conditions that now ex-ist. The periodical outbreak of sun spots a cycle of about eleven years alone sufficient to place the

in the large and continually

increasing list of the so-called variable

stars, and the wide differences in the in-

tensity of these outbreaks at different times indicates that we cannot count upon the changes in the sun's radiative energy as we do upon such comparatively regular variations as those of the seasons, which are capable of geometrical calculation. So long as the amount of the change is small, and it has been during the period covered by human history, no serious results are to be apprehended; but there is no absolute certainty that the change may not suddenly become destructively great. Such an event is improbable, but not impossible. Not only the sudden apparitions of new stars, but the enormous changes of brilliancy that many well-known variable stars undergo, furnish evidence of the potential capacity of a sun to burst forth, upon suitable provocation, with an overwhelming energy of radiation, in the face of which no planetery life could survive. The sun, as shown by the spectroscope, is surrounded by what may be termed a protective en-velope or atmosphere, which absorbs a large part of the radiations from its tremendously heated core. In some stars this envelope is less effectual than with our sup, indications being that such curtains have been gradually withdrawn. Sirins, for example, radiates seventy or eighty times as much light as the sun, owing to the absence of this absorptive atmosphere. Life-bearing planets could not exist around Sirins at distances proportionate to the earth's distance from the sun, and if the curtain that screens off from us the full fury of the solar light and heat were with-drawn the life of the sun-smitten globe might vanish amid the vapors of its steaming seas. The spectroscope shows that the glowing atmospheres of some of the stars occasionally flame up to an intensity exceeding that of the fiery globes within them. That kind of an accident happening to the sun would be very awkward for us poor mortals, but the consoling fact remains that the stars which exhibit this uncomfortable peculiarity evidently belong in a different class from that which our great star at present stands. Yet unceasing change, often in accordance with laws which we do not understand, is the order of the universe; and so having for our god of day and of life an orb that we know is subject to varying moods, we must not be too certain that the ultimate fate of mankind, as some people have concluded, is to be frozen to death on an ice enveloped and

Mr. Kendall's Picture. The Magazine of Art, which is filled, as usual, with a variety of interesting information concerning art and artists, matters on which it is an acknowledged English authority, pays a high compliment to Mr. Sergeant Kendall, an American and a pupil of Benjamin Constant. "For poetry of conception and delicate truth nothing in the whole Salon was better than his small picture, 'Saint Yves priez pour nons." Says the critic: "Two Breton girls, one, perhaps, eighteen, the other ten. are sitting on a stone seat at the foot of a whitewashed wail, on which a small image of the saint is fixed. The small girl shrinks to her sister's side, the elder looks up to the shrine with the pathetic faith of the paysanne. That is all; but the whole canvas vibrates with color, every square inch is so full of quality, of intensity of vision, of sincerity in labor, that our sympathies were stirred as no other picture in the whole seventeen hundred had power to stir them."

sun-abandoned globe.

HOW WOMEN SHOULD LIVE Cultivation of Mind and Bealth of Body

Both Needed to Insure Beauty.

Julien Gordon, in October Lippincott's. I think it is too little understood that mental habits have an enormous value in deciding the physical condition. A heart and brain dissipated in frivolous detail, in idle gossip, in flaccid introspection, in empty trivialities, rarely engenders an impos-ing personality. The body feels the dispiriting effect of the regime. Fools have drooping shoulders, a wandering eye, cannot fix their attention, are egotists, tremuous and nneasy. The mind well stored, inquiring, awake, seems to give the poor body poise and repose. The brain requires nourishment from without as well as from within, and nourishment that assimilates. Superficial culture rants and roars, makes itself heard, is exhaled in froth and endless bombast. Deep culture lies silent. slips about inoffensively, broods in the blood which it warms and invigorates. Menword is by many persons turned immedi-ately into the visual image, either of the the curse of half the women in the world. thing represented or the printed or written | In the same way the physique tells upon the intellect. No good work can grow out of exhaustion, no fertility, no flash of Protean fire or of genius from nerves unstrung, jaded and jangled. But the invalids are obstinate. A confirmed dyspeptic once swallowed, in my presence, five raw bananas just before a meal, to which he naturally came without enthusiasm. I timidly ventured, when he complained of his lack of appetite. "The bananas." He re-

There is the young woman who pulls in her belt until her face is purple, and then goes to the doctor for physic or a skin lotion. You mildly suggest, "Lacing." "Oh." she sumpers, "it never hurts me. I can

To appeal to a woman about her health

has long ago proved useless in these mat-

breathe.

ters, but every woman is jealous of her beauty. A tightly-laced girl may be lovely at eighteen; she will be hideous at thirty. Why will not the physicians touch and awaken the chord of vanity? But the doctors are dull or careless. They give a pill where they should loosen a string. A physician was once heard to admit he could not discover the complaint of a blooming flower of fashion who was yet constantly in his hands. I could have told him, for I had seen her getting herself into her gown that morning. And how un-graceful, how lacking in all voluptuous abandon and forceful elegance, the moments of these strapped automatons, not to mention the red nose, the roughened complexion, and the startled, pained eyeball! Then as to the diet. A day begun with heavy, farmaceous food drowned in rich cream and sugar, it would indeed take the Scotchman's hard field day to digest The

hot rooms, of our city routine, leave such a meal heavy on " " the soul. How much wiser a cup of tea, a crisp bit of toast, quite sufficient nourishment for the opening hours of an artificial day. At noon there should be a hearty repast, a light soup, a chop, some green vegetables, large city than to learn by staring at a map an orange. No sweets, no wine, if the figure's lines and the skin's purity are valued. than though she had been admitted quietly Among the ills resulting from this A cup of tea and bread and butter at five likely to put up prices as to depress them;

short walk or drive, and long session in

and this is sometimes an advantage. Then at the ball nothing should be touched, unless, indeed, a sip of bonillon. Hot suppers are superfluous. The hunger of the small hours can be easily appeased, on the return, by a glass of fresh milk and a biscuit. Upon this diet the most immured mondaine need never fear that horrid aspect of "a diner-out."

Then exercise! How abused and neglected! Three miles a day of walking is enough, and not too much, or a horseback gallop of six or eight miles. To be out in the air twice during a day is well, but never, rever, never to overfatigue one's self. Once is too much. Once has broken a constitution.

The Roman ladies knew the tonic of the bath. Lollia Paulina and Poppas Sabina prized their charms. The warm bath at night, the cold-water sponging in the morning—great beautifiers these. Another matter of vital importance is the living in rooms not over-cold—for a habitually chilled skin can never be fine—but fresh and well ventilated. The large blazing heat of the open fire is very desirable, as compared with the death-trap of the hidden register.

IRELAND AND THE IRISH.

It is stated that the government will expend \$5,000,000 on relief works this year in Ireland.

Miss Balfour is, it is reported, about to publish in book form an account of her travels through the distressed districts.

twenty-five immigrants left for the United States last year. One-third of these were There are now in Ireland five Catholic and two Protestant reformatories and fifty-

Thirty-five thousand, five hundred and

nine Catholic and eleven Protestant industrial schools. The government, in pursuance of its plan for the free education of the masses.

will allow \$2.50 yearly for each child attending school. Colonel Saunderson, Ireland's most bitter enemy in Parliament, is in such poor health that it is thought be will be unable to sit

in the next Parliament, if he is elected.

Father O'Neil, who, contrary to the orders of his bishop, took a too prominent part in the late Carlon election, has written his spiritual superior apologizing for his dis-

Sir Thomas Brady's appeal for funds to enable him to assist harvestmen to travel to England has been most successful. . The Archbishop of Dublin has taken a deep interest in it. The Society of Journalists have estab-

lished a fund for the support of the orphan children of deceased members. One gentleman subscribed \$5,000 and another \$2,500 toward the fund. Mother Agnes Mary Dengnarr, superior-

ess of the Convent of Mercy, Navarr, where she has been an inmate for over thirty years, is dead. Over one hundred priests were present at her funeral. A strong effort will be made, next year,

to have the Queen's College, Galway, placed under Catholic control, giving the Presbyterians the Belfast College, and the Protestants the one at Cork. The government is already taking meas-

ures to provide for the poor people of those districts which, owing to another bad harvest, will be almost entirely dependent on relief works for subsistence. The \$50,000,000 which Parliament voted in

1885 for the purpose of embling Irish tenants to purchase their holdings, or farms, is now exhausted, but the \$150,000,000 voted during the last session will soon be avail The tenants on the Sullivan estate of

Ballydown, Sligo county, have purchased their holdings, at sixteen years' purchase, on the judicial plan. Father Murphy, P. P., conducted the negotiations for the ten-Michael Davitt, instead of going on to

Australia, as he proposed doing, will return to Ireland in time for the general elections. It is thought he will be persuaded to allow himself to be put in nommation for some borough. A woman named Margaret Glover, who

landed at Queenstown from an American steamer from New York, was arrested for having a loaded revolver on her person. Before being searched she had denied having any arms. Twenty years ago the laborer was thought

very little of in Ireland as a political factor. Nowadays archbishops and other no tables write long letters to the press advocating their rights and demanding further privileges for them. While the oats and other grain crops have

been seriously affected by the continued wet weather, and in some places by violent storms, the dread potato blight has already made its appearance, notwithstanding that imported seed was used as a preventive. The Christian Brothers' Schools, at

Kingston, have an attendance of between 1,400 and 1,500 boys, belonging to all classes, including many Protestant youths. But the rich and poor pay alike, only 25 cents weekly. The very poor children pay noth-The Archbishop of Dublin, in a circular

letter to the different trades and laborers unions throughout the island, advocates the formation of arbitration boards for the settlement of all disputes between them and their employers. He recognizes the legality of strikes, but points out how ininrious they are to both sides.

The rule of the landlords in Ireland will have received its quietus with the abolishing of the grand jury system. Mr. Balfour is pledged to do away with the grand juries next session. The county boards, which are to replace the grand juries in each county, are also to serve as a substitute for the home rule which the people so ardently long for.

The Artene industrial school is the largest and best conducted of any in Ireland or Great Britain. Since its establishment 3,500 boys, who would probably have, if left to themselves, grown up to become enemies of society and help to fill our prisons, are now earning their living honorably. It is under the management of the Christian Brothers.

It is proposed to erect in the city of Rome, as a national Irish monument to the memory of St. Patrick, a splendid church Subscriptions are to be invited from Irishmen in all parts of the globe. It is also proposed to erect a memorial tablet, to be composed of beautiful mosaics, to the memory of the late Pope, but the subscribers are to be entirely from the ranks of the Catholic journalists of the world.

It is thought Ireland will lose twenty representatives, Salisbury's excuse for the deprivation being that the population has so decreased as to leave the island with a larger proportion of members of Parliament than either England or Scotland have. It is said that the Premier offered to leave Ireland her full quots of members if the bishops would pledge themselves to support his party at the general elections, but they refused to do so.

Bishop McAllister has sent a pastoral to his clergy, bidding them ware their flocks against secret societies. A new society has been formed in the North, and the leaders have instructed the Catholic members to have their names removed from its rolls and nominally sever their connection with it for a few days so as to enable them to apapproach the sacraments, which they could not do if they were full members. Of course the scheme would not in the smallest degree remove the ban of the church from them.

SPECULATION IN WHEAT. Philanthropic "Old Hutch" Argues that Grain

Operations Are a Public Benefit. North American Review. All operations in the grains benefit the grower, because they cause him to get his price paid sooner, and they are just as SMITH'S DYE WORKS

could only sell their grain to local buyers, who would be liable to get full and stop buying, and then the farmer would be compelled to wait for customers; and in the meantime a mortgage might be foreclosed on his farm, even while the wheat in his bins would more than satisfy the mortgage. if converted into cash. But speculation, flashing its news over the wires from one side of the world to the other, keeps the market always open to him. Chicago, St. Louis, Minneapolis, practically lay down gold dollars on the threshold of the most remote barn in Dakota; and all this just because these cities furnish busy speculators, whose brains and knowledge command the moneyed resources of the whole United States so far as wanted, and so far as every dollar is represented by standard grain at the market price, less a fair margin for the bankers. Grain operations benefit the consumer also; because when there is an excess of breadstuffs, a low price stimulates consumption and gives him a big loaf; and when there is a deficit, a high price enforces economy and teaches him to eat more potatoes and esculent roots and less bread, and thus to give his neighbor a chance at the loaf. In plentiful times men are apt to waste flour. When there is a short crop, then speculation in the form of capital—provident, thrifty capital, the daughter of economy and the sworn enemy of wastefulness-steps in takes the precious wheat, and says: Now each of you inhabitants of the planet can have your share, and as much as is good for you; but these are times of dearth, and in order to keep you from using more than your proper share, the price must be raised on you." This follows from a wise law of trade-which we cannot do away with, and ought not to try to do away with-that scarce things must be dear. Make the loaf small and dear if the crop is small; then no one will waste it. Diamonds are small and dear, and no one wastes them; but a man can fling diamonds into the sea with a better conscience than he can waste bread when the world is hungry.



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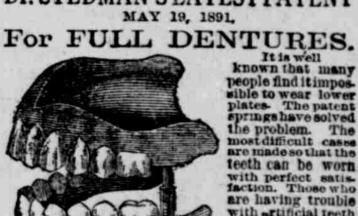
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